long-term nature of family reform. The statement charged that bourgeois ideology had reached into marriage and family relationships. The bourgeois influences detected were love of luxury and disparagement of labor, "carelessness" in choosing marriage partners or the desire for new partners after marriage, and devotion to self-interest. They had respectively given rise to the sins of marriage based on money, "the belittlement of sexual relationships," and maltreatment, desertion, and irresponsibility toward parents and children.[33]

The nation's young people were evidently the most prone to this subversive influence. A campaign was launched in the large cities during the spring of 1955 to guard youth against "bourgeois concepts." In connection with the drive, the Communist press evidenced concern regarding romantic love, heart-break, unsolved marriage problems of workers in sparsely populated areas, and the attractions and diversions of a carefree social life in the cities. These things, the press warned, were subverting many young people from their primary duty of devoting their whole effort and attention to study and work in the national interest. The advice of the Communist editors "to place love in a secondary

33. Ibid., 1006, pp. 15-18; 1052, pp. 25-33.

position in one's live" is hardly likely to solve the problem.[34]

A different sort of problem confronted youth in the countryside. Apparently the possibility was not present there for youth to develop love and marriage attachments through the ideal and officially sanctioned method of mutual participation in production, indoctrination, and study. A 1955 report on Marriage Law implementation admitted that "in the extensive rural districts... the conditions for adequate communal life and avenues for social intercourse" are lacking. As a result, "most marriages are still being contracted after both parties were first introduced to each other by third parties." The report hastened to explain that as the bride and groom gave their previous agreement to the marriage it was to be regarded as a marriage of free will and not to be confused with the old and outlawed practice of arranged marriage.[35]

E. Replacement of the Family's Social, Economic, and Political Role

A second step taken by the Communist regime to change radically the nature and function of the Chinese family was accomplished with the establishment of organizations to regiment

34. Ibid., 1006, pp. 15-18; 1052, pp. 25-33.
35. Ibid., 1002, p. 3.

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II. AFFILIATED PARTY ORGANIZATIONS

A. New Democratic Youth Corps (NDYC)

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883 1. The Party and the Corps. The relationship of the Party to the New Democratic Youth Corps is such that the latter is controlled by the Party, as provided by the Constitution of the corps.[23] Party members are in charge of corps agencies above the county levels, thus placing the direction of all corps activities in the hands of the Party. The first function of the NDYC is to provide a reservoir of potential Party members. Its second task is to supply needed activists in all organizations. The corps membership in Shanghai in 1949, for example, stood at 37,889 and was distributed in all key organizations.[24] Of this number, 18,348 were workers, 14,599 were students, and 4,942 were teachers and office workers. The final task of the NDYC is to engage in the broadest possible range of activities in order to reach sections of society where formal Party organization is lacking.

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883 2. Organization. The organization of the NDYC in the East China Region is patterned after the Party. While national agencies

23. The Constitution of the New Democratic Youth Corps, ibid., July 7, 1953, p. 3.

24. Liberation Daily, January 1, 1950, p. 10.

1:Stanford U. S-4, 5 1956 AF15 East China
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665 maintain an East China Working Committee as
•883 the representative of the Central Committee of the NDYC in the region,[25] local corps, agencies are established at the provincial, municipal, and county levels. The local corps are empowered to establish representative working committees in the administrative district and ch'ü.

With the exception of those working committees at district and ch'ü levels, the constituent corps agencies rest upon a dual authority. Each level is to have a congress and a committee elected by it. These committees are the executive agencies of the corps and their component members are approved by the upper-level committee.

The corps branch, like the Party branch, is the link to the masses. It is formed in any factory, mine, enterprise, farm station, village, government agency, company (of the army), school, or street where there are three or more corps members. A general corps branch and corps committee may be formed, depending upon the size of the branch. These basic-level branches serve as forces of agitation, help to mobilize youth and the masses, and act as substitutes where Party agencies are lacking.

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25. Ibid., August 22, 1952, p. 1; The East China Committee was officially organized in August, 1952.

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668 B. The Young Pioneers
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The relationship between the corps and the Young Pioneers is governed by the provisions in Chapter 7 of the Constitution of the NDYC. In the East China Region, efforts to organize youth between the ages of 9 and 15 into the Yount Pioneers were made in January 1950, a decision made by the Central Committee of the corps in October 1949. By April 1952, membership in the Young Pioneers in East China[26] was estimated at 1,200,000. Members were concentrated in the city of Shanghai, and their programs were patriotic. Since 1953, emphasis has shifted to recruitment of more members. National membership as of March 1955 was estimated at 70 million, or about 15 per cent of the youth in the 9-15 age group.[27]

SECTION TWO

POLITICAL DYNAMICS: POLITICAL CONTROL

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Communist power in the East China Region is supported by three pillars -- the Party, the bureaucracy, and instruments of control, i.e., the military, public security agencies, and other

26. Liberation Daily, May 4, 1952, p. 3.
27. Kuang-ming Jih-pao [The Enlightenment Daily], March 14, 1955, p. 1.